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stitution, are not yet members; this is the psychological moment for vigorous efforts to bring such persons within the fold.

Finally, those of our members who cannot come to this meeting are invited to remember that after all, important as the annual meetings are, there is far more to such an Association as The Classical Association of the Atlantic States than the annual meetings. No time convenient to all the members can be found for these meetings; the time for the spring vacation of the Schools and Colleges in our territory varies widely. But inability to be present at meetings should not lead us to forget that our members enjoy always the intangible but none the less real advantage that comes from being one of a host engaged in a common cause, and that cause one of prime importance. There is also *THE CLASSICAL WEEKLY*, the common possession of all the members, which seeks to help them and their cause. There is the possibility of securing such important Journals as *Classical Philology* and *The Classical Journal* at greatly reduced rates. There is, finally, the work which The Classical Association of the Atlantic States is doing in furthering the development and aiding the continuance of local Classical Associations whose meetings may, without much outlay of time or money, be freely attended. C. K.

CHARITIES AND PHILANTHROPIES IN THE ROMAN EMPIRE¹

It has been rather the fashion in the past to assume that charity and philanthropy are peculiarly modern virtues. That supposition, however, is one of the many errors which modern scholarship has been correcting. In any extended study of Roman society in the time of the Empire, not only do we find that public spirit, expressing itself in lavish gifts to the community at large, was a marked characteristic of the period, but we can hardly fail to notice also that compassion for the wretched, sympathy for the unfortunate, and help for the needy were far from being exceptional at this time.

Systematic measures were often taken by the government for the relief of poverty, and one of the best of these was the special effort which was made in times of scarcity to keep prices down. In the time of Tiberius, for instance, when the people were complaining of the cost of living, saying that it was 'fierce', the Emperor limited the price of grain which the seller might demand, but for every measure sold he himself paid the dealer a certain sum in addition². Since Tiberius was not a man to squander money or to give without reason, we may infer that in this way he made it possible for the people to buy grain at a price for which no

dealer could afford to sell it. Similar measures were taken by other Emperors in Rome and by magistrates in the provinces.

The towns sometimes had a special fund for the assistance of the poor, as is indicated by one of Trajan's letters to Pliny³, and a passage in the Digest refers to such a fund as among the legitimate objects for which money might be bequeathed to a town⁴.

Not only were measures similar to those which have been described taken by the government, but individuals also often gave help to their poorer townsmen, as we may learn from many inscriptions. Of one man it is said that he often came to the assistance of the people in hard times⁵. Of another it is recorded that he sold grain at a very low price in times of scarcity⁶, and of many others that they used their own money to give assistance to the needy⁷. On the tomb-stone of an old man in Sardinia we find the statement that he was the Father of Orphans, the Refuge of the Needy, the Protector of Strangers⁸. A pearl merchant in Rome is said to have been good, compassionate, and one who loved the poor⁹, and of an old woman in Africa who died at the age of eighty-one it is stated that she was a mother to everybody and a universal helper¹⁰.

The instances taken so far refer for the most part to the help given to whole classes of people. Cases of aid given to individuals are not as likely to be recorded, but there is no difficulty in finding evidence of such cases. The Emperor Tiberius for instance, as Tacitus tells us, 'assisted honest poverty'¹¹, Hadrian contributed to the support of certain poor women¹², Alexander Severus was always helping the poor¹³. The younger Pliny's kindness and generosity, in private as well as public benefactions, are well known, and that Pliny was no exception there is a multitude of inscriptions to testify.

In this connection we should notice also the opportunities for free medical attendance, as many towns had a certain number of public physicians. Antoninus Pius fixed the number of such physicians which a town might have, in proportion to the population.

The public banquets, too, should be mentioned, for these were a prominent feature in town life. To these banquets all the inhabitants of the town were invited, regardless of class distinctions or social position, and they doubtless often gave a good

³ Pliny, Epp. 10.93.

⁴ Digest, 30.122.

⁵ Orelli, Inscrp., 2172.

⁶ Gruter, page 434, 1.

⁷ C. I. L. 8.1648.

⁸ C. I. L. 2.4468.

⁹ C. I. L. 10.7995.

¹⁰ Orelli, 7244.

¹¹ C. I. L. 8.7384.

¹² Tac., Ann. 2.48.3.

¹³ Hist. Aug., Hadr. 7.12.

¹⁴ Hist. Aug., Al. Sev. 31.9.

¹ This paper was read at the Sixth Annual Meeting of the Eastern Massachusetts Section of The Classical Association of New England, held at Boston University, February 15, 1913.

² Tac., Ann. 2.87.

meal to people who sometimes went hungry. These public dinners, moreover, were frequently useful in bringing about that acquaintance between different classes in society, between the rich and the poor, which many of the social-service workers of our own day are trying to effect.

The maintenance of destitute children is a matter which every town must consider, and this seems to have been a common form of benevolence in the Roman Empire.

The Emperor Trajan has the honor of instituting a great endowment for this purpose, which is of special interest as being the prototype of similar institutions in our own day. The Emperor's desire was, as Pliny says, that these children should be cared for by the state in such a way that their children would not need the aid of the state.

This endowment of Trajan was a magnificent benefaction and quite merits all the enthusiasm with which Trajan's contemporaries received it. Two original documents, large bronze tablets, referring to this endowment are still in existence. One was found not far from Beneventum and is now in the National Museum in Rome; the other, found at Velleia, is in the Parma Museum.

Coins were struck also in memory of this event, and on one of those marble balustrades in the Roman Forum with which every visitor to the Forum is familiar this benefaction of Trajan is commemorated by a group of statuary¹⁴.

The Emperors who succeeded Trajan established similar endowments. Antoninus Pius gave such a fund in memory of his wife Faustina, and the girls who enjoyed the benefit of it were called *Faustinae*, in honor of that Empress¹⁵. Marcus Aurelius commemorated his wife in the same way¹⁶, and in the next century Alexander Severus established such an endowment in honor of his mother¹⁷.

Private individuals, as well as the government, established funds for the support of destitute children. The younger Pliny, among his numerous benefactions to his native town, gave a sum of money the interest of which was to be used for this purpose¹⁸. A woman in the province of Tarragona in Spain left a legacy for the support of a hundred boys and girls¹⁹. Another Spanish woman gave a similar fund²⁰, and a man in Africa entrusted to his 'dearest fellow-townsmen' a sum of money for the support of three hundred boys and two hundred girls every year²¹. It is interesting to notice on some of the tomb inscriptions of children that the fact that the child had enjoyed the benefit of such

a foundation is stated as a sort of distinction.

So far we have considered only instances of fact. As to theory, it would not be easy to find in modern thought anything finer than the younger Pliny's statement, simple though it is, 'It is a duty to seek out those who are in need and bring them aid'²², or the words of Pliny's uncle, 'For mortals to help mortals is divine'²³; Seneca's teaching may be briefly summed up in one of his own terse sentences, *Homo res sacra homini*.

One of the characteristics of the present age is the liberal way in which the whole civilized world comes to the aid of any community which has suffered a great public calamity. That this is true of our own age, we may well rejoice, but it is gratifying to learn that such expression of human sympathy is not confined to modern humanity. Both in literature and in inscriptions we find record of disasters similar to those of recent times, and of similar attempts to help the sufferers.

Earthquakes were a frequent source of disaster in various parts of the Empire, and there are many cases of aid given to sufferers from this cause. In the time of Tiberius²⁴, for instance, there was a violent earthquake in Asia which caused the destruction of twelve cities. A large sum of money was immediately sent by the Emperor, all taxes were remitted for a term of years, and a commissioner was sent from the senate to ascertain what was especially needed and take measures to procure it. When the terrible earthquake at Messina occurred a few years ago, the way in which all civilized nations vied with one another in bringing aid was one of the things which give us confidence in human nature. But the difference between what was done in the twentieth century and what was done in the first century was due mainly to the great difference in the means of communication. The spirit which prompted the sending of aid was just the same in the first century as in the twentieth.

Another calamity occurring in the reign of Tiberius was the collapse of the amphitheater at Fidenae, a town a few miles from Rome²⁵. This occurred during the games when there were thousands of people in the building, and the number of killed and wounded was very large. Immediately the wealthy families of Rome opened their houses to receive the injured, medical aid was furnished, and every possible effort was made to alleviate suffering.

Soon after this disaster at Fidenae there was a serious fire in Rome and again both the Emperor and wealthy citizens came to the assistance of the sufferers. On this occasion Tiberius gave liberal aid to individuals, not waiting to be asked, Tacitus

¹⁴ This endowment of Trajan, besides supporting the children for whom it was intended, furnished assistance also to many small farmers by lending them money for an indefinite period at a low rate of interest.

¹⁵ Hist. Aug., Ant. Pius 8.1.

¹⁶ Hist. Aug., M. Aurel. 26.6.

¹⁷ Hist. Aug., Al. Sev. 57.7.

¹⁸ Epp. 1.8.10.

¹⁹ Orelli, 6669.

²⁰ C. I. L. 2.1174.

²¹ Wilmanns, Inscript., 2847.

²² Epp. 4.30.3.

²³ N. H., 2.7.18.

²⁴ Tac., Ann. 2.47.

²⁵ Tac., Ann. 4.62-63.

says, but of his own accord seeking out people who needed help²⁶.

Instances similar to those already cited might be multiplied, but one more must suffice, the measures taken by Nero after the great fire in Rome. The popular indignation which was roused against Nero by the report that he had enjoyed the spectacle of the fire has never died away, and has helped to increase the deserved infamy that rests upon his name. That picture of 'Nero fiddling while Rome was burning' has, as some one expresses it, 'become indelibly impressed upon the imagination of posterity', and the words are glibly quoted to this day by people whose knowledge of Roman history between the years 54 and 68 of our era is almost confined to those six words. But a fact not so well known, although of equal importance, surely, as far as the people were concerned, is that the measures taken by Nero for the relief of the sufferers were both wise and energetic. Tacitus gives a list of these measures²⁷. Nero opened his own gardens to the destitute, and had various public buildings opened in the same way; temporary shelters were hastily erected; arrangements were made for having provisions brought regularly from Ostia and other neighboring towns; the price of grain was fixed at a very low figure, and excellent measures were taken in regard to rebuilding and avoiding a recurrence of the disaster. There was no complaint that Nero did not do all that could be done to alleviate suffering after the fire, and, while these measures naturally enough had no effect in diminishing the public feeling against Nero, they did serve to help the people whom they were designed to help.

The period of the Roman Empire was essentially an age of cities, of highly developed civic life, and throughout all the towns and cities of the Empire there was everywhere a strong feeling of civic pride and civic responsibility. Local patriotism, love of the *patria*, as the native town was called, was a well-known characteristic of the period. It was natural, therefore, that the munificence of generous citizens should often take the form of some gift to the community. Not only did such gifts come from residents, but many a little town in the provinces received substantial tokens of interest and affection from its sons who had gone to Rome to live, but who never lost their love for the home of boyhood. The gifts made to towns were of the most varied character; among them most of the needs and many of the desires of the community were represented. Public buildings of all kinds—temples, basilicas, colonnades, theaters, etc.—were frequently given by individuals. Thus, the temple of Isis at Pompeii, which had been destroyed by the earthquake in the year 63, was rebuilt by a wealthy

freedman in the name of his six year old son²⁸. Various other buildings at Pompeii were either wholly or in part the gift of individuals. The cloth-market was given by a city priestess. One of the most interesting ruins in Timgad in North Africa is a large market building which was presented to the city by a man and his wife. At Calama, another town in Africa, a theater was given by a certain woman, Annia Aelia by name. This theater was restored a few years ago, with the intention of having performances there every spring. The first occasion was in May, 1908, when classical plays were presented by actors from the Paris state theaters.

The citizens of Calama were very grateful to Annia for this theater and wished to show her some special honor. A common way of recognizing a gift to the public was by erecting a statue of the donor; on this occasion, in order to emphasize their gratitude and to give real distinction to the honor which they were conferring, the senators conceived the happy idea of erecting *five* statues of Annia Aelia²⁹.

The *thermae*, those great establishments which offered the advantages of a club-house and gymnasium combined, are frequently mentioned as having been given or restored by private citizens.

In some of these gifts of buildings, as in public buildings at all times, the money may have been unwisely spent, but the gift of a good water-supply cannot fail to be a blessing to any town, and one of the most common benefactions was the building or repairing of aqueducts and fountains.

To schools and libraries, too, we find both private citizens and the government contributing. One of Pliny's well known letters tells of the founding of a school at Comum, his birthplace, the money for which was to be secured by private subscriptions, and Pliny showed a true appreciation of the value of a school to the community, when he said to the fathers with whom he was talking, *Nihil honestius praestare liberis vestris, nihil gratius patriae potestis*³⁰. It is of interest, also, to remember that it was Tacitus, one of the most eminent men of the day, whom Pliny asked to undertake the work of finding teachers for this school.

Pliny also gave a library to his native town and a fund for maintaining it³¹. In Timgad in Africa one of the buildings excavated a few years ago has been shown by an inscription to have been a library, presented to the town by a public-spirited citizen. The inscription, which proves that the building was a library, was found in three pieces, in three different places, and in three different years. The last piece, without which it was impossible to decipher the inscription, was found some

²⁶ Tac., Ann. 4.64.

²⁷ Tac., Ann. 15.39.

²⁸ Wilmanns, 1927.

²⁹ C. I. L. 8.5366.

³⁰ Epp. 4.13.

³¹ Epp. 1.8.2.

distance away from the others, built into the wall of a dwelling-house of a late period.

The library at Ephesus also, which was built early in the second century, was a gift to the town, presented in honor of the donor's father, who had been proconsul of Asia.

Mr. Dill, the author of those very interesting books on Roman Society, in commenting on the fact that "the main characteristics of human nature remain fixed from age to age, while the objects of its love and devotion vary", makes this remark: "We may well believe that the man who in the second century built a bath or a theatre for his fellow-townsmen might possibly, had he lived in the fifth, have dedicated a church to a patron saint or bequeathed his lands to a monastery". We may equally well believe that the man who in the first or second century built a bath or a theatre for his town might possibly, had he lived in the twentieth, have done precisely the same thing.

No one can read the inscriptions bearing on this subject without noticing how frequently the names of women appear among the donors. The independent position of Roman women in the time of the Empire is well known and the inscriptions show that they were in no respect behind Roman men in public spirit.

The number of gifts made in memory of the dead is noticeable also. Some of these memorial gifts were very similar to those of modern times: memorial chapels, for instance, were very common. Money was sometimes given for other purposes which to modern ideas may seem less appropriate as memorial gifts, but in them all the spirit was the same, the desire to do something for the public in memory of the departed, or in some cases to carry out his own intention in making the gift.

In speaking of Pliny Mr. Dill remarks, "He had a conception of the uses and responsibilities of wealth which, in spite of the teaching of Galilee, is not yet very common. Although he was not a very wealthy man, he acted up to his principles on a scale and proportion which only a few of our millionaires have yet reached". That Pliny was not exceptional in his liberality and public spirit there are hundreds of inscriptions to prove. Even a short time devoted to examining the inscriptions which bear on this subject may convince any one of that fact, and will make evident the truth of the following statement, also quoted from Dill's Roman Society: "There has probably seldom been a time when wealth was more generally regarded as a trust, a possession in which the community at large has a right to share". To this we may add that there has seldom been a time when public spirit and liberality have been more generously recognized, and, as we have already noticed, many of these gifts of liberal citizens, public buildings and banquets and festivals, were enjoyed by all the inhabi-

tants of the town alike, high and low, rich and poor, bond and free. Moreover, this spirit of giving, this interest in the community and the desire to do something for it, was by no means confined to the wealthy. It seems to have been almost universal, even on the part of people who had very little to give. There is something almost pathetic in the very insignificance of some of the gifts and benefactions recorded. There is a certain pathos, too, in seeing in many of the inscriptions that it was the design of the donor that the advantages of his gift should go on forever. The words *in perpetuom* occur so frequently. But while buildings have crumbled and funds have vanished, the spirit of the gift may be said to go on *in perpetuom*, and even today in reading of the benefactions, both large and small, of innumerable men and women, many of whom were quite unknown outside of their own little communities, and whose names mean nothing to us, we can still honor the public-spirited citizens and generous givers of an earlier age, and feel a real satisfaction in knowing that they have lived.

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ADELIN BELLE HAWES.

REVIEW

Tacitus, The Histories. Translated with Introduction and Notes. By W. Hamilton Fyfe. Oxford: at the Clarendon Press (1912). Two vols. Pp. 208, 245. \$2.00.

The latest translator of the Histories is already known by his version of the minor works (Oxford, 1908). He entertains no delusions as to the possibility of carrying over into a translation the really distinctive features of the original. "The supreme distinction of Tacitus is, of course, his style. That is lost in a translation. . . . It is therefore a translator's first duty to be lucid, and not until that duty is done may he try by faint flashes of epigram to reflect something of the brilliance of Tacitus' Latin. Very faint indeed that reflection must always be" (Vol. I, pp. 11-12). Thus we are led to expect a sane and sober version, avoiding the extremes of those who, as Quill (1892), have thought to reproduce at all costs (and with much help from Carlyle) the nervous tension of the original. There is here no straining after effect, no attempt to rival the master, either in concentration or in epigram. A typical example of sobriety in the latter regard is this, from 1.49: "When he was a commoner he seemed too big for his station, and had he never been emperor, no one would have doubted his ability to reign" (*maior privato visus dum privatus fuit, et omnium consensu capax imperii nisi imperasset*). The first impression here is of a disappointing tameness, of a confession of defeat without a struggle. But in the long run one forms a far more favorable impression of the merits of a